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PERSONAL MAGNETISM.

(Continued.)

Through the Cerebro-Spinal system the mind is also made aware of various vibratory changes which may occur in or near the body, which we name *sensations*. But in this chapter I wish to draw the attention of the reader to another nervous system—the Sympathetic. It is connected with the former, but it controls another part of the body and its activities. It governs the subconscious, involuntary, or vegetative functions of the physical system, such as digestion, assimilation, excretion, circulation and breathing. Its chief center is the Semi-Lunar, or *Solar Plexus*, which is situated just behind the pit of the stomach.

While from a physical point of view it may be correct to say that the Sympathetic nervous system *controls* the vital organs within the body—lungs, liver, stomach, bowels, heart, spleen, etc., the reader knows that it cannot do this of itself. The idea of *control* implies an intelligence back of the Solar Plexus which exercises that control by means of it. The Solar Plexus is merely the medium, link, or *avenue* of communication between a part of the body and the unseen intelligence within. It is one of the points of contact between spirit and matter.

Adepts and Mystics of all ages have recognized its importance, and so do the fields who sometimes control and obsess human beings.

This nerve center sometimes becomes inactive or sluggish in the performance of its duties, and if it does, one or more of the vital organs connected with it may suffer. It will need arousing then, which can be accomplished by a method which I shall explain presently. We may ask for more Vitality and Power from the Spirit within for external use. If it is physical Vitality we desire, it will come by way of the Solar Plexus, and the exercise now to be described will facilitate its influx. The reader is cautioned, however, not to practice the same unless he really does need more strength from within, otherwise he may over-excite the center, and he may arouse forces for which he has no use.

How to Arouse the Solar Plexus.

Lay flat on your back. Take an ordinary breath—not a deep breath. While you hold the air imprisoned in your lungs, force the upper part of the abdomen (just below the lower ribs) inward and outward a number of times in succession. This may be accomplished by an alternate muscular expansion and contraction of that part of the body. Move the abdomen outward and inward about 8 or 10 times, when you may expel the air in your lungs and repeat the exercise 4 or 5 times.

While you practice thus you should ask the soul or ego within to send into the body more vitality through the Solar Plexus. Concentrate your mind upon the latter and imagine that you feel the unseen currents flowing into your system through it. What may at first appear a creation of your imagination will in time become a real fact. Influx of Power will come as a result of your trustful demand for it. Aspiration will be met by Inspiration. Your Prayer will be answered.

Concentration.

Much has been said and written concerning Concentration of Thought, or Mind, and simple as the subject is, it is not clearly understood by many people. The sick, the poor, the unsuccessful ones, and those seeking to develop psychic powers are exhorted to "concentrate," but the exact nature of true concentration is not always made clear to them. It is not surprising then, that their efforts should meet with little or no success. Before we do a thing, we should always know what we want to accomplish, and how to bring about the result aimed at.

The Mental Healer, for example, will request his patient to concentrate his mind on *Health*. The patient, unless he understands what is meant by that injunction, will simply repeat the word "Health" verbally or silently innumerable times. Or he will write the word in big letters on a cardboard, and stare at it for 10 or 15 minutes, by which time his brain is tired from the effort of looking at the letters, and repeating the word. But he has accomplished no other results.

What then does the healer mean, and what should he

derstands the above principle and follows it in all he does, will accomplish wonders. The successful people are always those who naturally possess the ability to control their mental activities—and physical as well. Take the successful merchant, for example. Day and night he thinks, schemes and plans how to build up his business. His mind is absorbed in the one purpose, and he often cares for little else. The easy-going man who takes things easy, and whose mind is diverted from its purposes by every passing fancy or impression, the shiftless one who lacks purpose and perseverance, and the nervous, excitable man will not succeed. If friends or circumstances favor them, well and good. If not, then they take a back seat in the theatre of life and grumble at their bad luck as well as those who sit further in front. They ever believe that it is the "other fellows" who keep what they want away from them. They blame everything for their failure in life except their own lack of purpose and control of their energies.

What is true of the business man is equally true of the artist, the professional man, and the healer, who attempts to heal himself or others. They, one and all, will succeed in their chosen work to the extent they are able to concentrate their energies upon their work. It is true also of the one who seeks to develop Personal Magnetism. If he or she follows the directions given in preceding chapters in a half-hearted way, they will accomplish something, but it will be in proportion to efforts made. The one who is determined to succeed, and then spends sufficient thought energy on the work in hand, *must* and *will* succeed. He will read along the lines of his favorite subject, he will even dream about it, which is only a continuation of his mental activities on the subconscious plane. He will not go through the exercises in a mechanical, perfunctory way, but his mind will be absorbed in the work. He is practicing the true Concentration of Thought.

People who have lively imaginations will find it easier to exercise their minds on any given subject than their brethren of duller calibre. Yet they need to control their mental activities, or they will in butterfly fashion flit from subject to subject, nipping at each, but getting the best out of none. Such people are apt at many things, but masters of none, unless they begin to control their thoughts,

your point of destination, try to recall how the building looked which you entered, and what you saw inside. You will in this way reconstruct, as it were, the whole thing, and strengthen what may properly be called the creative or constructive faculty within you. And to show you its importance when fully developed, I will only remind you of what it has done for the world and for those who exercised it; that it is the mother of all invention, and so-called "original" ideas. Original ideas are oftentimes worth millions to their discoverers. And this faculty, like all others may be strengthened and developed where it is found to be weak. The world wants original ideas, and is ever willing to pay for them, or worship their discoverers.

Self-Control.

If you have read these essays from the beginning, you will find that all the exercises and directions given are for the purpose of gaining control over one or the other function of your mind and body. You are not asked to climb the Himalaya mountains, or perform difficult things away from home. On the contrary, you are asked to gain complete control over your own kingdom, and in the measure that you succeed in doing so, will you become magnetic, healthy, and successful. The consciousness of being able to control your forces will become impressed in your features and bearing. It will be noticed in the tones of your voice and the flashes of your eyes. The world is ever ready to pay its tribute to the men or women who can control them selves. It will respect them, patronize them, and have confidence in them. It is ever the tendency of the weak to lean upon, or be lead by, the strong, and so you will become a power among men only by acquiring control over yourself.

Whatever you do, concentrate your mind upon it, and direct all your energies to act in compliance with your wishes. This cannot be learned or acquired in a day, but it will need patient and continued effort on your part. Never do a thing unless it is by the approval of your reason. Let no one coax you into that which you know will be detrimental to yourself. Be just and generous to yourself, and you will be just also to others. While our friends have a claim on our consideration, we must ever respect

our own rights and never yield them without the full consent of our will.

You must never be afraid to say "No" to a request if you feel that you do not care to comply with it. Remember that our friends have no right to expect from us anything that may prove disadvantageous or detrimental to ourselves. If we have no right to injure a brother or sister, we have no right to injure ourselves. Drop all fear of the opinion of those around you, or of public opinion. But be alive to the dictates of your own reason and conscience. When you follow them you can listen with equanimity to the world's verdicts concerning your actions.

It is impossible to develop this subject fully in an elementary course like this one. Those who are thoroughly alive to its importance are requested to read the sequel to this course, which forms the second part of it.

In conclusion, let me ask you to become fully alive to the idea of "The Fatherhood of God," and "The Brotherhood of Man." You will learn to love your fellowmen if you do, and there is no greater power in the universe than love. It will melt the iciest heart, and once you convince people that you love them, they will be attracted to you, and serve your interests naturally and willingly. Some of our politicians have learned this trick. If they do not feel any real love, they at least pretend that they do, in order to get the votes of the people. But be it said to the credit of the best of them, that many are actuated by a sincere desire to help their fellow men. If by doing so they can "help themselves" in a legitimate way, who will blame them?

Once that genuine love for humanity has been born in your soul, justice will also enter there. You will be unwilling to hurt anyone's interests, and you will be perfectly honest in your dealings with your fellowmen. The world will not be slow in finding it out, and as everybody would rather deal with an honest man, you will not need to complain of hard times if you are engaged in business, the professions, or the arts.

He who desires to develop the right kind of Personal Magnetism must therefore not overlook the necessity of cultivating Love and Justice, remembering that they are the forces that control the Universe. They are the principles on which human nature rests, and in the end they will al-

ways be found stronger than anything else that appeals to the human consciousness. He who violates these principles will only hurt himself.

Here we will leave the subject for the present. I know that it will furnish food for your most earnest consideration. I have given you the best that can be said along the lines of the development of Personal Magnetism. If you have plenty of money and desire to procure other—and often very expensive—courses on the same subject, you can do so. But you will not need them if you follow this one. Having read most of those that are now offered for from \$1 to \$25, I can assure you that you will not find any better ones. You may find a suggestion of value here or there which the author of this one has failed to give you, but the great secret that you are trying to find is contained in these essays. The wise ones will ere this have discovered it, and the foolish ones cannot see it if they read a dozen courses. The indolent will not make use of it, and so I shall be content if I hear that some have been helped in their efforts to realize within themselves their ideals, and that I have given them some hints that will assist them in their journey through life.

Those who have been helped, should not fail in placing these essays into the hands of others who may need some instructions along the lines which we have followed, ever remembering, that our own fate is intimately bound up with that of the rest of humanity, and whatever help they may render others will re-act upon themselves and become like bread upon the waters that will return after many days.

The End of Part the First.

as used in the Bible and other esoteric writings, often have no reference whatsoever to space, direction, or location. They refer to a *higher nature within man* which is to be expressed, developed, or manifested externally in, by, and through *Man*. "Our Father who art in Heaven" therefore should remind us of the fact that the Universal Power and Intelligence is *within Man*. "Thy Kingdom come" voices the desire for an external expression of the divine attributes, powers and possibilities in Man as an "image and likeness of God." We should try to find God in our own souls. Nothing can be outside of Him because He is the omnipresent Spirit of Life, Intelligence, and Creative Power enfolding and pervading both Nature and Man. "*In Him we live, and move, and have our being.*" There is *one* body and *one* spirit;"—"one stupendous *Whole*, whose body Nature is, and *God the Soul*;"—"one Lord, . . . one God and Father of all, who is above all, and through all, and *in you all.*"

The notion that God created the Universe and Man *out of nothing* is unthinkable, and is out of harmony with the observed facts and phenomena of nature. God, or nature, still creates, but nowhere do we see something come out of nothing. Even the great God needs matter or substance to create minerals, plants, animals, etc., and just as he uses his own intelligence and power in the processes of creation, so he uses *his own substance*. If matter is something that exists independent of God, then is God neither infinite nor omnipresent; then is he bounded or limited by matter. But if we think of him as pure essence or substance, as well as energy and intelligence, then many things will become clear that otherwise would be incomprehensible. All matter therefore is of and from God. It is his divine spirit or substance in various states of manifestation, or *vibration*, if you will, and this fact clearly comprehended by the reader will help him to understand the laws of evolution, transmutation and development.

God is at once the thinker, the object of thought, and the process of thinking. God as the thinker is the Father or originator, the creator; as the object of his thought or contemplation he is the son, and the process of becoming aware of himself is the Holy Spirit. Here we have the three in one. This is a logical trinity. God objectifies himself. He is therefore father and son. In his creating

many different aspects of the one eternal reality, God.

This trinity, if rightly comprehended, gives us the key to the mystery of our being, to the nature and constitution of God as well as of man.

It should be noticed here that some metaphysicians use the word "soul" with reference to the Ego, and the term "spirit" as denoting the spiritual organism, or spiritual body, of man.

The creeds have placed the humble Nazarene on a golden pedestal as an object of adoration and worship, through a wrong interpretation of his teachings. While they worship an objective Saviour, the inner Christ remains unrecognized and—undeveloped. In the measure they foster a belief in a savior wholly external to man, they paralyze his efforts to save himself. Instead of making him strong and self-reliant by a wise culture of faith and trust in the Source of Power *within* Man, they weaken him all over by telling him there is no health or strength in him, and that he must look to the efforts of another for his salvation. Who—having a clear understanding of the power of suggestion, thought and belief—would constantly tell his children that they are vile, helpless, miserable worms of the dust, and that they must all their lives depend on the efforts of their father, or elder brother for the necessities of life, unless he wanted to keep them in a state of servile dependance! What this imaginary parent was doing consciously and wittingly, the church does unconsciously and unwittingly.

Christ is God's perfect idea of man become manifested on earth, in the flesh. But as the inventor may build many visible patterns of the perfected idea in his mind, so is the Christ-ideal to become manifest through every soul. The man Jesus was only *one* soul ripened and matured to the highest degree attainable in earth life. If he could develop and manifest such exalted powers, then will it be possible for us to do so. That *he* entertained this belief is evidenced by many of his utterances. Looking in to the future, which to his clear vision appeared so full of realization and promise for mankind, he exclaimed in a burst of enthusiasm: "Yea, even greater works will *Ye* do."

(To be Continued.)

"How I Became Successful and Wealthy."

(Continued from last month.)

"We have had a meeting between the strikers and the manufacturers yesterday, and the result is that the strike will be declared off to-day and all hands will return to work. If you will accept a position with me, you can consider yourself engaged. Of course, I cannot pay you a very high salary until you prove yourself worth one, but I shall see that you and yours shall not be in want. By voluntarily turning over your store to the old German, you will avoid making public the condition of your affairs, and you will pay your first tribute to the demands of your conscience on your entrance to a new and better life. What I have said is intended only as a suggestion. Of course I leave you to act as you desire."

I assured him that I would be only too happy to follow his suggestions, and that the prospect of being near him was most pleasing. After we had settled on the amount I was to receive, and the day I was to enter his employ, I thanked him once more from the bottom of my heart and rose to go.

When I stepped into the hall Alice approached me, ostensibly to inquire when I would be ready to continue with the music lessons. She scanned my face anxiously. She must have seen something in my expression that reassured her, for presently a look of satisfaction and content stole into her eyes. I informed her that I would be ready on the next evening. Somehow there crept into my heart a great hope as I looked into the lovely eyes of the young girl by the subdued rays of the hall lamp. An impulse which I could not resist made me hold out my hand to her as she opened the door for me. It was grasped almost eagerly, and the pressure that was returned in response to mine thrilled me with an unspeakable happiness which lingered and stayed with me, blessed me with its presence,

we were enabled to produce better and finer qualities of goods at a larger profit, but I discovered also later on better methods of handling and selling them. I now hold the title to some important patents, which are yielding me a rich harvest in dollars and cents.

Of course I met with many discouragements and often would have given up in despair saying: "I can't do it." But Mr. Spencer would always notice it and say: "You CAN." He convinced me that I *could* accomplish whatever I determined to do, in the way of learning the various details of the work, as well as in the way of improving myself through the development of latent faculties and powers. And if I have not stopped on the way resting content with small results, I have to thank him for his constant encouragement to aspire higher.

He was a born teacher. While he tried to show me what to do, he never failed to point out to me what not to do. He began by pointing out to me certain individuals in his employ, showing up their various failings and shortcomings, which prevented them from rising higher than the places which they occupied. What he most complained of were irresponsibility, dishonesty, and lack of self-confidence. While he was an optimist and had faith in humanity and the Great Intelligence that expresses itself *through* Man, he was not blind to the defects in individuals, as well as institutions and systems of thought of which they were the legitimate expressions. He said one day: "When one realizes the importance of thought and suggestion in shaping men's lives, he will cease to wonder why so many men and women are the slaves of their passions and emotions, and why they remain in dependent positions. They simply express outwardly what they believe inwardly. Their characters and conditions in life are the reflections of their beliefs.

"Current theological misconceptions have more to do with the past and present condition of society and the in-

dividual than theologians will be ready to admit. There are two pernicious doctrines which have helped a great deal in retarding progress. The one is the notion that the universe and man represent fixed and finished creations. Tell a man he is made and finished, and he will not try to improve himself if he thoroughly believes in this false doctrine. He will be prevented from making efforts to improve himself and his condition in life. The evolutionary theory is entirely opposed to this, and it teaches us that all nature including man is constantly being refined and improved *through effort*.

"In perfect harmony with the notion of a fixed universe and a fixed human nature is the doctrine of original sin and hereditary transmission of parental defects. While the latter is true in a measure we also know that many of the transmitted imperfections may be eradicated or softened by the employment of proper means. While we may 'inherit' certain tendencies from our human parents, we should never forget that the soul is an inheritance from God, and that it possesses the power to rise above limitations of many kinds. The progress which any individual or race at large has made in the past, has been in spite of the above mentioned erroneous doctrines. It was possible because man lays open on the soul-side of his nature to the inspirations and the powers from the Over-Soul, and these always refute and contradict the makeshifts of a beclouded reason. And it is in the measure that man will learn to distrust the dictums of vain speculations, and trust the divine impulses that come to him from the soul-side of his being, that he will learn to break the fetters which false beliefs have imposed on him.

"Another pernicious doctrine is that of a *vicarious* atonement or redemption from what he knows as 'Evil,' either as cause or consequence.

(To be Continued.)

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